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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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"Where there is no vision, the people perish: but he that keepeth the law, happy is he." PROVERBS 29: 18.

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THE LATTER-DAY SAINTS AND GOVERNMENTS*

GEORGE ALBERT SMITH

OF THE COUNCIL OF THE TWELVE

TRULY those who are assembled in this house this morning have reason to be grateful for the blessings by which we are surrounded. A more beautiful morning could hardly be desired, and the weather conditions are so delightful, that we must all feel uplifted. The privilege we have of meeting our friends from all parts of the Church is a blessing that I am sure is greatly appreciated.

In this day when strife is everywhere apparent, when there is contention between individuals of various parties, it is pleasing to me as a member of the Church to know that our Heavenly Father is interested in us and in our government. We are fortunate in having our agency. The Lord has blessed each of us with intellect and has offered to direct our thoughts if we will approach Him in a proper manner. The mind of man is affected by good and by evil influences, and there are in the world those two powers that have been active from the beginning. Knowing that we may be directed by proper influences, as members of this great Church and as citizens of this wonderful government, surely we will not depart from the advice and counsel of our Heavenly Father and follow those teachings that will lead us to destruction. Knowing that the Lord prepared this land that it might be a haven of liberty for those who dwell here, and understanding that He desires a continuation of those conditions that the builders of this republic contended for, we who are members of His Church ought, in every possible way, to assist in perpetuating that liberty that means so much for the children of men.

*Address delivered in the Tabernacle, Salt Lake City, Utah, at the third session of the General Conference, October 4, 1924.

We find in the Doctrine and Covenants that the Lord gave to His people a revelation on August 6, 1833, that seems to me has a bearing on conditions as they exist in our country to-day :

“Verily I say unto you my friends, fear not, let your hearts be comforted ; yea, rejoice evermore, and in everything give thanks ;

“Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.

“Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled ; and all things wherewith you have been afflicted shall work together for your good, and to my name’s glory, saith the Lord.”

When that revelation was given, our people were being harassed and annoyed by those who did not accept the revelations of the Lord to us ; and their lives were made almost intolerable by their fellow citizens, but they claimed the blessings of our Heavenly Father, and in this revelation He assured them that their prayers had been answered, and that the fulfilment of His promise to them for their faithfulness would be certain. They at that time were living at Kirtland, Ohio, where the first temple was erected in this dispensation, to the glory of our heavenly Father. He said to them regarding the laws of the land :

“And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

“And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

“Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land ;

“And as pertaining to law of man, whatsoever is more or less than this cometh of evil.”

In other words, if we fail to sustain the constitutional law of the land we have transgressed the will of our Heavenly Father.

“I, the Lord God, make you free, therefore ye are free indeed ; and the law also maketh you free.

“Nevertheless, when the wicked rule the people mourn.

“Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold ; otherwise whatsoever is less than these cometh of evil.” Doctrine and Covenants, 98: 1-11.

In these days of confusion, when the Constitution of our country is assailed, by those who have no understanding of the purpose of God regarding this great country, it behooves those who do understand to consider seriously and faithfully the benefits that will flow to us by honouring and sustaining the government that was reared under the direction of our heavenly Father.

We are a peculiar people in many ways, and in this particularly are we peculiar, in that we believe that the Constitution of the United States was inspired by our Heavenly Father, and He has told us that He raised up the very men who should frame the Constitution of the United States. Knowing that, we should not be led astray by the fallacies of individuals whose selfishness inclines them to attack that which our Heavenly Father has prepared for the people of this land.

In a very early day in the Church our people promulgated their attitude with reference to the law of the land and the purpose of government. I believe I will take time this morning to read it to you. It is found in the Doctrine and Covenants, Section 134; and in the *History of the Church*, Vol. 2, p. 247:

"A Declaration of Belief regarding Governments and Laws in general, adopted by unanimous vote at a general assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirtland, Ohio, August 17, 1835, with the following preamble: That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same."

And this is what our people subscribed to in conference assembled.

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honoured in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptise them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardising the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

I felt that on this occasion, and at this time, when there is so much unrest in our land, that I would like to read to you what our people conceived to be their duty to the government under which they lived. We still believe that there is only one way whereby we may enjoy peace and happiness, and that is by observing the constitutional law of our land, and by sustaining that constitutional law that was inspired by our Heavenly Father at the inception of this great government. There are those who are misguided in the belief that they may organise groups and take into their own hands the punishment of those who have differed from them in their ideas of religion or government. We may well understand that men who do that come in conflict with the orderly system that our Heavenly Father has decreed should govern the children of men. So, as Latter-day Saints in these times of unrest we may know that no man is a faithful member of this Church in good standing, who refuses to sustain the law of the land, and who lends himself in any way to break down that organised system of laws that has been prepared for the good of the community. The Lord directs that we seek after good men and great men, and that we pray for and sustain them in order that the laws that are enacted for our government may be such as He would be pleased to endorse. This people may go on exercising a power for the blessing of the children of men in this land that will be felt from shore to shore, and from border line to border line. I am grateful that I belong to a Church that has been directed by our Heavenly Father to observe the constitutional law of the land. I am grateful that those men who have led this Church have been inspired by the Lord to teach obedience to the law. I am thankful that on the eve of a great election, when we are to choose those who will preside over the destinies of the nation and the states, that we have the word of our Heavenly Father that we should select good men, and honourable men, and that the franchise that we are blessed with shall be exercised in the interest of orderly government, and in the interest of the perpetuation of a system of laws that shall continue peace and contentment and satisfaction to all who dwell in this land.

This is God's work that we are identified with. He has established His Church in this latter day. He has blessed us with the opportunity to seek Him in prayer, and, if we are humble, He will lead us to do those things that will make for righteousness and for contentment in life. To-day, let us feel as we go from this delightful conference that we will draw near unto the Lord, that we will honour Him and honour the government that He has prepared for us, under which we live and in which we have part in protecting.

This Church is our Father's work. It is the advocate of the Gospel of Jesus Christ, and this government is established by the

will of Jesus Christ and is a part of His plan whereby men may enjoy liberty and be amenable to the law of the land ; and where no group of individuals may array themselves against the rights and privileges of their fellows. I thank my Father in heaven for the knowledge that He loves liberty. I thank Him for the blessings that He has given us of peace and happiness in these everlasting hills. I am grateful for my companionship with men and women such as are assembled here to-day, and such as you represent throughout this great land. That the Lord may help us, that we may be worthy of our birthright, that we may live such pure and holy lives that the adversary will have no power to tempt us, or direct us into evil paths, and that we may listen to the whisperings of that still small voice, to which all good men are entitled, and know that voice when it shall come to us, for it will point us to the way of peace and happiness and eternal life, is my prayer, and that God may grant it to us all, in the name of Jesus Christ. Amen.

THE ORGANISATION OF THE PRIESTHOOD*

THE Melchizedek High Priesthood was no other than the Priesthood of the Son of God ; there are certain ordinances which belong to the Priesthood, from which flow certain results. The Presidents or Presidency are over the Church, and revelations of the mind and will of God to the Church are to come through the Presidency. This is the order of heaven and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church. All are bound by the principles of virtue and happiness, but one great privilege of the Priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchizedek Priesthood to reprove, rebuke and admonish, as well as to receive revelation. If the Church knew all the commandments, one half, they would condemn through prejudice and ignorance.

A High Priest is a member of the same Melchizedek Priesthood with the Presidency, but not of the same power or authority in the Church. The Seventies are also members of the same Priesthood, are a sort of traveling council or Priesthood, and may preside over a church or churches until a High Priest can be had. The Seventies are to be taken from the quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the Gospel by the power and influence of the Holy

*An explanation given by the Prophet Joseph Smith, April 6th, 1837. *History of the Church*, Volume 2, p.p. 477-8.

Ghost; and no man can preach the Gospel without the Holy Ghost.

The Bishop is a High Priest, and necessarily so, because he is to preside over that particular branch of Church affairs that is denominated the Lesser Priesthood, and because we have no direct lineal descendant of Aaron, to whom it would of right belong. This is the same, or a branch of the same Priesthood, which may be illustrated by the figure of the human body, which has different members, which have different offices to perform; all are necessary in their place, and the body is not complete without all the members.

From a retrospect of the requirements of the servants of God to preach the Gospel, we find few qualified even to be Priests, and if a Priest understands his duty, his calling and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency; and his services are necessary in the body, as are also those of Teachers and Deacons. Therefore, in viewing the Church as a whole, we may strictly denominate it one Priesthood.

THE HOUSE HE LIVED IN

JOHN STEVEN GROARTY has recently retold an interesting story of John Quincy Adams, son of the second President and himself the sixth President of the United States. The story is that when John Quincy Adams was a very old man, and walking down a street in Boston, a friend met him, saying to him: "Good morning, and how is John Quincy Adams to-day?" And this was his wonderful reply:

"Thank you! John Quincy Adams himself is well, sir, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundations. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir, quite well."

We were glad to find this true story, for it is by the faith of others that our own faith is strengthened.

Here was a learned man, famous in his time for his great powers of mind—a man who had pondered deeply on the mysteries of life and death. And his conclusion was that when they laid his old, worn body in the grave it was merely to set free his soul for immortality.

IT IS ONLY as a man puts off all foreign support and stands alone that I see him to be strong and to prevail.—EMERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, FEBRUARY 5, 1925

EDITORIAL

A MISGUIDED CRITIC ANSWERED

UNDER date of January 10th, "Astwood," a special writer for the Worcestershire *Chronicle* and *Echo*, directs "A Few Questions to the Chief Mormon Missioner." Previous to the appearance of this article, President James E. Talmage had written to the editor, pointing out the misleading nature of a headline, "Mormon Menace," that had appeared in the paper. "Astwood," in taking exception to this communication, claimed that he "may know a great deal more about 'Mormonism' and its aims than Mr. Talmage imagines or would be prepared to admit." He then goes on to point out that the "Mormons" are a "sinister gang" intent upon capturing the fair daughters of Worcester and other English towns for the purpose of shipping them to Utah, there to become polygamons wives of elderly "Mormon" patriarchs.

A letter was addressed to the editor in answer to "Astwood" and his slanderous article, extracts from which follow :

"A clipping of the article, 'A Few Questions to the Chief Mormon Missioner,' has just come to hand, and in the absence of President James E. Talmage, who is now on an extended tour of our branches in the South, I make official reply.

"To quote a phrase used by Dr. Talmage and requoted by 'Astwood,' 'it is difficult to understand' that one who 'may know a great deal more about "Mormonism" and its aims than Mr. Talmage imagines or would be prepared to admit' should advance the arguments, based upon palpable misunderstandings, if not ignorance, as 'Astwood' does against the teachings and practices of the Church of Jesus Christ of Latter-day Saints. It is evident that the 'sinister gang' with which the author has had acquaintance is none other than that society with a prurient taste for promulgating slander, known as the 'Anti-Mormon Society.' Had Mr. Talmage called at the office of your publication, as 'Astwood' understands he did, your commissioner would have a better 'very real understanding' of the aims and purposes of the Church than he has gained from the aspersers from whom he has received his information on 'Mormonism.'

"The 'Mormons' and 'Mormonism' have been 'thoroughly exposed' on numerous occasions, and to disabuse persons who have been led astray as 'Astwood' has, we would welcome another 'thorough exposure.' But, let us concern ourselves with *facts*—not fancies nor falsehoods nor the concocted calumnies that have heretofore passed about 'Mormonism.' Let all legitimate objections to the teachings of the Church be presented—for an honest difference of opinion commands respect and commendation—but let villifiers and those who love and make a lie be exposed and denounced as they should be.

"And what better or more competent judge could be selected than the government itself if a 'thorough exposure' is to be made? In 1910-11, under the Rt. Hon. Winston Churchill, then Home Secretary, the government *did* conduct an extensive enquiry of the whole 'Mormon' question. Questions were asked and answers given upon the floor of the House of Commons, and on May 8th, 1911, the Home Secretary said: 'I am not yet in a position to state the full result of my enquiries with regard to "Mormon" propaganda in this country and America, but I have not so far discovered any ground for legislative action in the matter.'

"The record does not give the final results of the enquiries, but it is a fact that no legislation was passed respecting the 'Mormons,' nor were any expelled nor sentenced under the provisions of laws then existing.

"I submit, Mr. Editor, that the world-renowned British system of justice and administration of law would not tolerate the preaching nor the practicing of such things as 'Astwood' suggests the 'Mormon' missionaries are in Great Britain to advocate; much less would it be possible for foreigners to enter the country for the avowed purpose of proselyting to such a creed. 'Thorough exposures' have been made of the activities of the 'Mormon' missionaries by both the British and the American government. And each is sufficiently impressed by 'Mormon' doctrines that full permission is given missionaries to engage in the spreading of its teachings.

"'Astwood' refers to certain items appearing in the 'Note Book' under dates of November 23 and 28. Unfortunately, copies of the articles have never reached this office so that reply to them could be made; the fact that the President of the European Mission deemed it of sufficient importance to 'quarrel with a headline' is proof that he would not 'elect to forget' any important statements that may have come to his attention.

"'Astwood' further intimates that the missionaries cross the Atlantic to engage in labours in Great Britain to the exclusion of the United States and other countries. Here is an excellent case in point where your commissioner is totally ignorant of the activities of the Church. On September 30th, 1924 (the date of

the latest figures at present available at this office) the following force of missionaries was engaged in the missions listed :

American Missions	...	...	...	...	...	1096
European Missions	...	...	...	...	...	561
Pacific Islands Missions	...	...	...	...	...	138
Total						1795

"We realise that there is 'all the vast territory of the United States as a mission field' and, as these statistics indicate, other vast territories throughout the world, also. Let not 'Astwood' presume that Great Britain is the only or even the chief center of missionary activity.

"With reference to the Book of Mormon, to which your commissioner takes especial exception, let us, as 'Astwood' requests, take it 'page by page' and answer the questions he lists :

"'How did these ancient Israelites cross the Atlantic?' Turn, 'page by page,' to I. Nephi, chapters 17 and 18, and there in plain language is chronicled that, under divine command, Nephi built a ship in which they crossed the waters. But, if 'Astwood' would exhibit the 'great deal more' that he knows about 'Mormonism' let us correct the error he makes in this question. The colony did not cross the Atlantic. If 'Astwood' will turn 'page by page' to I. Nephi 17 : 1, he will find that they travelled eastward ; and if my knowledge of world geography is correct, the Atlantic does not lie on the east of the Red Sea. Consequently, I cannot tell how these Israelites crossed the *Atlantic* ; the waters they crossed must have been the Pacific Ocean, and the manner of the crossing was a ship, as explained in the body of the text.

"Again, turn 'page by page' to II. Nephi 5 : 21, and to Alma 3 : 6, where explanation is given how part of the descendants of the original colony came to have dark skins.

"The ball or director, referred to in I. Nephi 16 : 10, 27-30, was not the magnetic compass invented several years later, as 'Astwood' will see if he carefully reads the text. The instrument used by Nephi was one provided by God and was operated upon the principle of faith.

"Since 'Astwood' raises the question, I answer that the reason that the translator of the Book of Mormon refers to 'precious steel' as being in use centuries before the commonest had been dreamed of, is the same reason that induced the translators of the Authorized Version of the Bible to mention materials in use in Old Testament days as being steel. See II. Samuel 22 : 35 ; Job 20 : 24 ; Jeremiah 15 : 12.

"I suggest that when your commissioner asks the additional questions he has on the Book of Mormon, that he save valuable space in your columns by reading a little more extensively in the Book before jumping at his conclusions.

"And since your space is limited, why rehearse the long-since

exploded Spaulding theory as an explanation of the origin of the Book of Mormon? For your information, I am sending you a copy of the manuscript story by Solomon Spaulding—so long proclaimed as being the original of the Book of Mormon. A careful perusal will demonstrate that there is not one sentence, one incident or one proper name common to both. To quote President James H. Fairchild of Oberlin College, Ohio, where the original of the Spaulding manuscript is deposited: 'The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. . . . Some other explanation of the Book of Mormon must be found, if any explanation is required.'

"It is natural that your correspondent should end with a reference to the much-mooted polygamy. Were President James E. Talmage here, he would emphatically tell your commissioner that 'polygamy has been struck out of the "Mormon" creed.' In his absence, I answer for him and the Church:

"'Polygamy' is not preached, practiced nor tolerated by the Church of Jesus Christ of Latter-day Saints to-day. Since 1890, when the Manifesto or Official Declaration was issued by President Wilford Woodruff, polygamy or plural marriage has not formed and does not now form a part of the teachings of 'Mormonism.'

"I am enclosing, herewith, categorical denials by men and societies, thoroughly conversant with the Church and its practices, attesting my refutation. These statements come from such eminent authorities as United States Senators, the Governor of Utah, The Britanic Association of Salt Lake City, of which the Rt. Hon. Lloyd George is Honorary President, The Salt Lake Commercial Club and Ministers of Christian Churches of Salt Lake City.

"Mr. V. S. Peet, a non-'Mormon' of Salt Lake City, as reported in the *Liverpool Express* of May 29th, 1911, offers a £200 reward for 'each and every case proved of girls being sent to Utah as white slaves for the purpose of becoming polygamous wives,' and a like sum for reasonable proof that 'even one plural marriage has been performed or sanctioned by the "Mormon" Church since September 30, 1890.'

"As Senator Reed Smoot, one of the Twelve Apostles of the Church, declared on the floor of the United States Senate on November 11, 1919: 'as far as polygamy is concerned, it is dead.' And demagogues of the future must invent a new shibboleth with which to harangue their followers."

G. MARTIN HOPFENBECK.

ONE OF the saddest things in the world is that people are hated and illtreated, not because they are evil, but because they are unpopular.—LOUIS WARD.

A TESTIMONY FROM THE DUST

JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

ON SEPTEMBER 22, 1827, Joseph Smith, a youthful resident of Manchester, New York, took from the side of a hill in that vicinity a book made up of thin leaves of beaten gold, held together by rings after the fashion of our modern loose-leaf records. As described by the finder, and by others to whom they were shown, these golden leaves or plates were engraved with fine characters having all the appearance of ancient and curious workmanship.

The engraved plates had been laid away with care and attention to preservation ; for, when uncovered, they were found, together with certain other antique objects, resting in a small vault or box of stone. "The box in which they lay," wrote Joseph Smith, "was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them." The top slab or lid of the box "was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth."

As subsequent examination proved, the graven characters were of the Egyptian type, and the writing constituted a history of the aboriginal peoples of the Western Continent, of whom the existing tribes of American Indians are the posterity. A part of the ancient record has been translated into English and the modern version was first published in 1830 as *THE BOOK OF MORMON*. Since that time editions have been multiplied, and the book is now printed in every modern language of prominence, and in several of the more primitive tongues still spoken on the isles of the sea. Many millions of copies have been issued and the book is easily accessible.

The Book of Mormon is an abridgment of the writings of a long succession of scribes ; and the compilation was deposited by Moroni, the last of the recorders, about 420 A. D., after he had attested with his own hand the genuineness of the record. He laid it away in the prepared receptacle of stone and cement, on the side of the hill known to him and his people as Cumorah and currently called "Mormon Hill" by the people of the vicinity—in and about Palmyra and Manchester, New York.

The Book of Mormon contains pointed and specific predictions of its own coming forth in the latter days ; and these prophecies harmonise with the Bible Scriptures. The ancient peoples whose voice is again heard among the living were of the tribes of Ephraim and Manasseh, and therefore of the family of Joseph, son of

Jacob. With this fact in mind, the thoughtful student finds profound significance in the otherwise obscure words of Ezekiel (37: 15-20):

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

To the puzzled questioners who would ask the meaning of all this, the prophet was told to declare the Lord's purpose in this wise:

"Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

Plainly the record of Judah, which we recognise as the Holy Bible, was to be supplemented by the record of Joseph; and the bringing forth of the latter was to be effected by the direct exercise of Divine power, for the Lord said "*I will take the stick of Joseph*"; and of the two He averred "*they shall be one in mine hand,*" even as the prototypes had become one in the hand of Ezekiel.

If the testimony of scholars as to Biblical chronology be reliable, Lehi and his colony had already crossed the great waters and become well established in America when Ezekiel voiced this significant prophecy concerning the "stick" or record of Joseph as being distinct from that of Judah. The prediction has been fulfilled. The Holy Bible and the Book of Mormon, the records of Judah and Joseph respectively, are before the world, each attesting the authenticity of the other, and each standing as an irrefutable testimony of the atoning life, death and resurrection of the Lord Jesus Christ.

A century and a half earlier, Isaiah had cried wo unto Ariel, the City of David; and had made distinction between Judah who then occupied Ariel or Jerusalem, and another people with whom comparison is made. Note the prediction:

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isa. 29: 4).

The nation thus "brought down" has spoken "out of the ground"; her speech has come forth "out of the dust"; for the original of the Book of Mormon was actually taken out of the ground, and the voice of the sacred record is as that of one speaking from the dust of the past.

FROM THE MISSION FIELD

Baptism—A baptismal service was held at Leicester (Nottingham Conference) on the 24th ult. Two candidates were baptised by Elder John W. Crofts and confirmed by Elders Ianthus L. Richards and Lawrence W. Bramwell.

Transfer of Traveling Elder—Elder Allan O. Johnson, who has been labouring in the Swedish Mission since February 1924, arrived in Liverpool on the 28th ult., to commence labours in the British Mission. He has been assigned to the Liverpool Conference.

Departures—Elder Rowland V. Walker, who has been transferred to labour in the Eastern States Mission, sailed for New York on the 27th ult., per s.s. *Empress of Scotland*. Accompanying Elder Walker was Elder W. Roscoe Hess, former secretary of the French Mission, who has been honourably released to return to his home.

Arrivals and Appointments—The following missionaries arrived in Liverpool, Saturday, the 31st ult., per s.s. *Montrose*, and have been assigned as follows:

For the British Mission—

William J. Attridge, Rigby, Idaho, to the Birmingham conference.

James L. Clark, Lehi, Utah, to the Sheffield conference.

Harvey Foster, Ogden, Utah, to the Nottingham conference.

Weldon G. Green, Salt Lake City, Utah, to the Bristol conference.

Orson H. Pratt, Salt Lake City, Utah, to the Scottish conference.

For the Netherlands Mission—

Lawrence D. Olpin, Pleasant Grove, Utah.

Andries de Bruyn, Salt Lake City, Utah.

For the Swiss and German Mission—

Irwin G. Bunnell, Provo, Utah.

Frederick J. Garner, Ogden, Utah.

John Huefner, Salt Lake City, Utah.

Henry T. Wahlquist, Salt Lake City, Utah.

Myron D. Wood, Salt Lake City, Utah.

Meetings of Traveling Elders—The traveling Elders of the Liverpool Conference met in monthly assembly on the 24th ult. The reports of the Elders evidenced a spirit of optimism and harmony. Particularly in regard to cottage meetings were their efforts meeting with success. Elder John Walsh, recently transferred

from the London Conference, gave the younger Elders the benefit of his years of experience in the work of the Lord. President Sidney J. Nebeker offered suggestions for the ensuing month.

A special Priesthood meeting of the traveling Elders of the Nottingham Conference was called on the 26th ult., by President James E. Talmage. The Elders received an outline of the future proceedings that were expected of them. President Talmage gave valuable instructions and advice for the carrying on of missionary labours.

A meeting of the traveling Elders of the Leeds Conference convened at Bradford on the 29th ult. President John E. Wahlquist and all the traveling Elders were in attendance. Each Elder gave a report of his work, stating his attitude toward the work, and told of the contributions of missionary work to his life. The reports showed the branches to be in a healthy state, with increased numbers of investigators in attendance at meetings. President Wahlquist commended the Elders for the work they were doing and for their willingness to accept responsibility.

Socials—The Wigan Branch (Liverpool Conference) held its annual tea party on the 14th ult. Refreshments were served, after which an excellent program was rendered. There were in attendance Sister Mand E. Johnson and Elders Ernest J. Johnson, Rudon W. Openshaw and James M. Armstrong.

A social was held by the Mansfield Branch (Nottingham Conference) on the 24th ult. Many members and friends were in attendance. A delightful program was rendered and games were played. Elder Arthur L. Fuller from Nottingham attended.

A dramatic concert was given by the Clayton Branch (Leeds conference) on the 24th ult. The program consisted of songs, recitations, and three one-act plays. Refreshments were served. Many members and friends and several of the traveling Elders were in attendance.

The Accrington Sunday School (Liverpool Conference) successfully produced a musical entertainment in the Blackburn hall on the 24th ult. All the members of the Sunday School took part.

A social was held at Hucknall (Nottingham Conference) on the 24th ult. An enjoyable program was rendered, after which refreshments were served and games were played. A number of traveling Elders were present.

The Liverpool Branch Relief Society held a birthday surprise party in honour of Sister Elizabeth Grimshaw, Tuesday, the 27th ult. Games were played and refreshments were served as part of the evening's entertainment. There were in attendance a large number of the Relief Society sisters, Sister May Booth Talmage and Elders G. Martin Hopfenbeck, Harvey H. Glade and Kenneth F. Schade. Sister Grimshaw was presented with a token of remembrance from the sisters of the society.

THE MAN WHO KNOWS

I WANT to walk by the side of the man who has suffered and seen and knows,

Who has measured his pace of the battle line and given and taken blows,
Who has never whined when the scheme went wrong nor scoffed at the falling plan—

But taken his dose with a heart of trust and the faith of a gentleman ;
Who has parried and struck and sought and given and scarred with a thousand spears—

Can lift his head to the stars of heaven and isn't ashamed of his tears.

I want to grasp the hand of the man who has been through it all and seen,
Who has walked with the night of an unseen dread and stuck to the world-machine,

Who has beaten his breast to the winds of dawn and thirsted and starved and felt

The sting and the bite of the bitter blasts that the mouths of the foul have dealt ;

Who was tempted and fell, and rose again, and has gone on trusty and true,

With God supreme in his manly heart and his courage burning anew.

ANONYMOUS.

DEATH

HANNA—Brother William John Hanna of Belfast (Ulster Conference) died January 22nd. Deceased was born at Teersonge, County Armagh, February 15th, 1845, and was baptised by Elder J. B. Bracken and confirmed by Elder John S. Lindsay in October 1892. Brother Hanna, who is the father of Sister William A. Morton, died a faithful Latter-day Saint. Funeral services were held at the home on January 24th, under the direction of President Russell C. Capener. The grave was dedicated by Elder George A. Baker.

SALCOMBE—Brother Robert Salcombe of Gloucester (Bristol Conference) died January 20th, 1925. Deceased was born at Longford, Gloucestershire, July 7th, 1839, and was baptised August 16th, 1869. Brother Salcombe was a faithful member of the Church. For many years he presided over the Gloucester Branch. Funeral services were held at Barnwood Church, Gloucester. Elder Vernal G. Jones dedicated the grave.

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